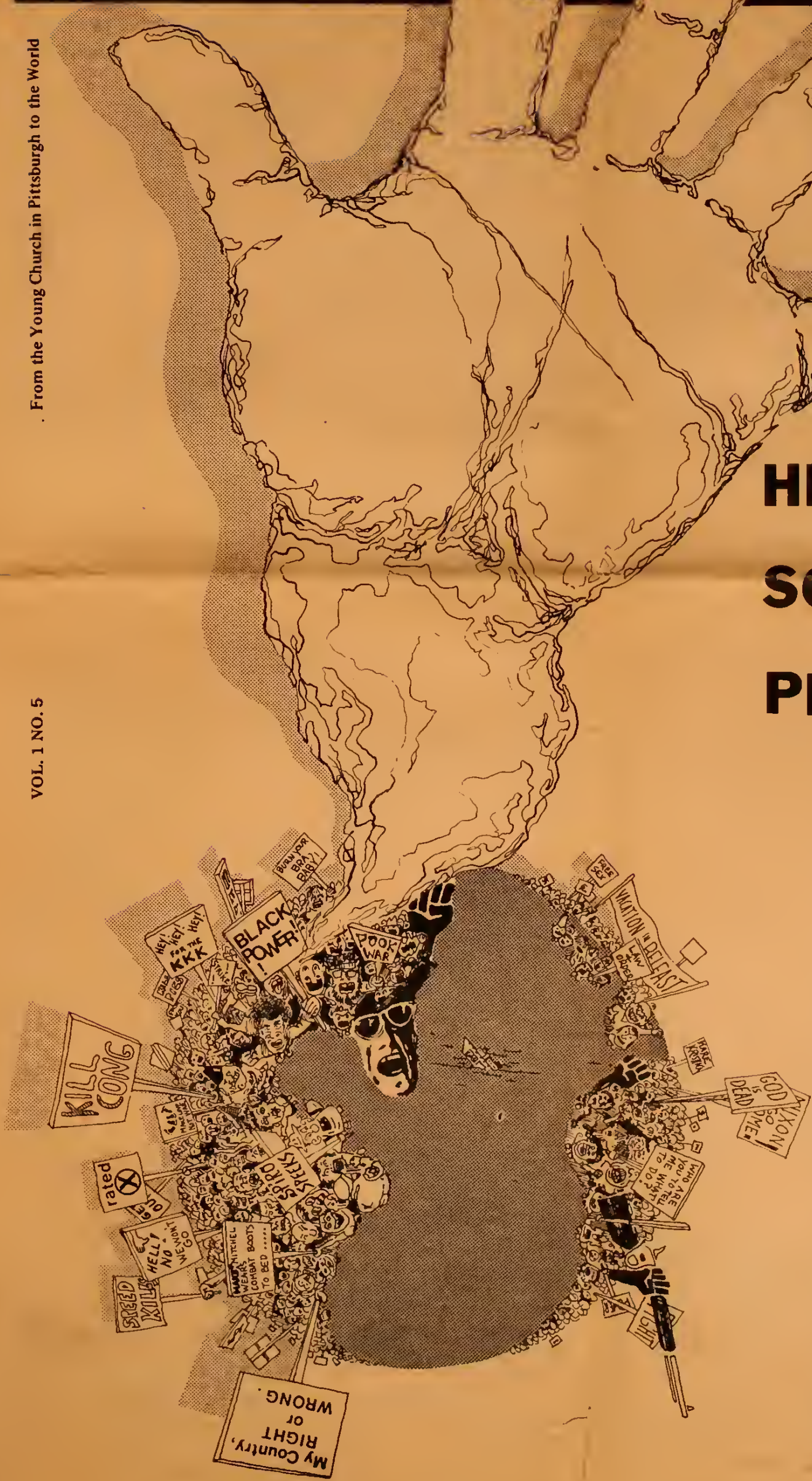
Liberation

From the Young Church in Pittsburgh to the World

VOL. 1 NO. 5



HELP ME SOMEBODY PLEASE

i am tired
i am tired of new morality
old morality
i am tired of legal morality
i am tired of conservative morality
radical morality
i am tired of sexual morality
i am tired of religious morality
human morality

morality is fickle
it does not give me what i need to know
morality is opinion
and one man's opinion
is better than another man's
only in the opinion of someone else
and if the majority of men's opinions
should ever agree
that hitler was a good man
who am i to say they are wrong
except by my own opinion
i am tired

what i need is an authority
someone to tell me
consumately
what is right or wrong
if there is any true or false
any purpose in life
then i need the authoritative word
of the one who created that purpose
thank god i have heard that word
thank god i have heard Jesus Christ
i am not tired anymore

In Defense of Fanaticism

Whenever one becomes involved with something to a greater extent than is to be normally expected, he runs the risk of being labelled fanatic. The norms have been developed over the years by a society whose sin has made it callous to genuine need and tolerant of outlandish evil. Thus many readers will find nothing perverted about a man who spends more on his own luxuries than he does to meet other people's basic needs. He is only fulfilling a norm; if he did the opposite, he would be a fanatic do-gooder. In fact, to the extent he diverts his resources of time, energy, and money to the welfare of others (apart from token, non-sacrificial giving) he borders on fanaticism. That this statement can be made is a powerful argument for the destruction of the American way of life.

But those who are fanatics for the cause of Christ, as opposed to other revolutionary causes, are not interested in destruction. We leave destruction to the certain wrath of God. We are interested in change and renewal. We are interested in the reversal of our society's value system by proclaiming the values of the Kingdom of God. Because these values are both revolutionary and redemptive, our proclamation of them must be total and "fanatic."

When declarations of victory in Europe and in Japan were made at the close of World War II, the fanatic behavior that momentarily swept America was quite predictable. It is no less predictable that declaration of victory over a much greater foe leads the Christian to a frenzy of total commitment, a wise mustering of every resource, until every child of America recognizes the end of his struggle. That is why, in the Old Testament, the messengers of God went to the hills and housetops of Judah to trumpet: "Your warfare is ended." It will not do for us politely to pass the word, as if some one had died rather than been raised from the dead.

So we are fanatics because the message we bear to our generation, the proclamation by word and deed of a new way of life characterized by peace, is a message that demands a sober yet complete allegiance. And we are inspired by the greatest act of fanaticism the world has ever known: the incarnation. We are not possessed by the mind of a God who gave in moderation, who measured out His love for us. But we possess the very mind of Christ, who became poor to make many rich. So we are fanatic in our serving, passionate in our non-violence, bold in our gentleness, persistent in our preaching and teaching of the Good News of Jesus Christ. And we do not apologize for our fanaticism. Anything less would be insulting blasphemy to our Lord.

We also recognize that the fanatic evil of our world can only be matched and overcome by fanatic goodness. If Satan's influence were moderate, perhaps we could afford to moderate ours. But it will scarcely do to whisper in the face of one who uses every means and media to bombard and infiltrate our culture. There is the blatant temptation to materialism that is built into our advertising, there is the exaltation of secularism in the name of religious freedom and tolerance, there is the glorification of sex and violence, there is the sanctification of the status quo by the incumbent institutions and politicians of our land, there is the pursuit of education as the panacea for our nation's ills. These sick influences are all the more overwhelming because they parade themselves as virtue, as God-ordained Americanism, in staunch opposition to the villains of crime and communism. If these latter villains were our only enemies, perhaps moderate goodness would suffice, but while we intensify our efforts against outward lawlessness and tyranny, we lose the battle for the mind. Without our knowing it, we have become fanatically evil. We have met the enemy, and we are theirs.

Read carefully what one student wrote about his way of life:

"We Christians have a high casualty rate. We are the ones who get shot and hung and ridiculed and fired from our jobs and in every other way made as uncomfortable as possible. A certain percentage of us get killed or imprisoned. We live in virtual poverty. We turn back to the church every penny we make above what is absolutely necessary to keep us alive. We Christians do not have the time or the money for many movies, or concerts, or T-bone steaks, or decent homes, or new cars. We have been described as fanatics. We are fanatics. Our lives are dominated by one great overshadowing factor: the struggle for world Christianity. We Christians have a philosophy of life which no amount of money can buy. We have a cause to fight for, a definite purpose in life. We subordinate our petty personal selves into a great movement of humanity; and if our personal lives seem hard or our egos appear to suffer through subordination to the faith, then we are adequately compensated by the thought that each of us in his small way is contributing to something new and true and better for mankind. There is one thing in which I am in dead earnest about, and that is the cause of Christ. It is my life, my business, my religion, my hobby, my sweetheart, my wife, my mistress, my breath, my meat. I work at it in the daytime and dream of it at night. Its hold on me grows, not lessens, as time goes on; therefore I cannot carry on a friendship, a love affair, or even a conversation without relating it to this force which both drives and guides my life. I evaluate people, books, ideas, and actions according to how they affect the Christian cause, and by their attitude toward it. I've already been in jail because of my ideals, and if necessary, I'm ready to go before a firing squad."

Unfortunately, the above student is not a Christian, but a communist. I took the liberty of changing the word that designates his way of life to the word that designates mine. How much does your faith demand of you? Matthew 16:24-25.

—Bill

A Ticket To Ride

If you'd like Liberation sent to you or your friends send your address in to the Liberation office. We're supported by the Lord. We don't have any organization behind us other than Gods Kingdom. We pay the printers by what comes in through the Brothers and Sisters who are led to help. The more funds, that come in, the more Liberation we're going to be able to send out to the people. If you can't send anything in—don't worry about it—we'll send you Liberation anyway.

Prayer

Come, everyone who thirsts,
Come to the waters;
And he who has no money,
Come, buy, and eat!
Come, buy wine and milk
Without money and without price.
Why do you spend your money for that which
is not bread, and your labor for that which
does not satisfy?
Hearken diligently to me, and eat what is good,
and delight yourself in fatness.
Incline your ear and come to me;
hear that your soul may live...

THE PROPHET ISAIAH

JESUS PEOPLE BIBLE STUDIES

Every Tuesday night 7:30 P.M.
436 Morewood Ave.
Oakland
Every Wednesday night 11:00 P.M.
Bellfield Church
Fifth and Thackery
Oakland
Every Saturday night 8:30 P.M.
Liberation House
1309 Walnut St.
Edgewood

In August, a time has been planned for people to come together to discover new relationships with themselves, with each other, with the world and with the Prince of Peace.

Revolution Plus One is a revolution for the people, it seeks to bring about change.
Change through a revolution of strategy —
Holy Spirit strategy,
Bold
Dynamic
Powerful
and Truth — filled.

As Jesus calls more and more people to become disciples in His army of believers, we find a growing need to come together.
to organize
to communicate
to share His Spirit
to become one body
to discover His plan for our lives.
A plan which will enable us to spread His Good News to the colleges where we live in the best possible way.

To discover and unfold this plan we must come together.
to study
to pray
to learn
to listen
to organize the body.

We believe that God has already drawn up that plan. A plan in which every college student in the Tri-State area will have a chance to personally respond to the love of our Lord Jesus Christ.

The only requirement to be a part of this plan is total submission to the Lordship of Jesus Christ. This is what Revolution Plus One is all about. People who have submitted to His authority coming together to seek His plan for their colleges through the leading of the Holy Spirit.

Revolution Plus One will be held on the campus of Thiel College, August 17-21. Bob Sproul, Theology, John Guest, Student Evangelism and John Bray, Professor of Intellectual History will be leading us. Special sessions for both incoming freshmen and individual campus strategy will be held.

The total cost is $40.00. The registration fee is $15.00. Revolution Plus One is supported both prayerfully and financially by churches of many denominations along with such organizations as I.V.C.F., Young Life and F.C.A. For more information and registration materials, write to:

Revolution Plus One
First Presbyterian Church
320 Sixth Avenue
Pittsburgh, Pa. 15222

Because Truth brings life and resurrection, let us share together in its expression and celebration.

OUR MANIFESTO

Liberation is a voice to the people. We believe that the radical revolutionary Jesus Christ holds the key to your life. Liberation speaks the simple truth as Christ told and lived it. Our manifesto is the "Good News" He brought. We believe that the radical Jesus has taken His Stance. The lines have been drawn. There is no longer a middle road.

We believe in Christ- not Christianity. We are not talking about belonging to or going to church, nor are we speaking about following the moral teaching of Jesus. We are not speaking about "self-righteous hyprocrites" or people who seem "good" or moral. We are not talking about humanitarians or social workers. We are not talking about people who lead a nice on moral life. We are not looking for "well-wishers" or people who are unwilling to become involved. We are not talking about an unknown God or an existentail God. We are not talking about theology or ego trips.

What we are talking about is change. The impact that Jesus makes on human lives. We are talking about having your own human life linked up permanently and spiritually to the life of God, without the use of synthetic stimulants, pills, or meditation. We are talking about freedom. Our own hearts cry out for freedom, our nation cries out for freedom, our stumbling world cries out for freedom, and yet so many of us have neglected to consider the fact that God made men to be free and that He has provided a simple formula for it to become a reality in our lives.

Most of us are hung-up on the old unsubstantiated evidence for God—that He's a sort of ',catch-all." Whenever men cannot explain something—whenever they need an alibi, they come to God. This kind of God offers hope to man only ina world to come, in a fantasy land dream. This God exists to create weak men who can not stand the drama of true freedom. If this is the God of life, then He has played one big, sick joke on us all.

This kind of "God" is dead. In fact, He never existed in the first place. He never was the Christ, the King, or the Messiah. The Christ that we speak of gives His life for His people. He led by serving. He is a man of extremes. He is a man of creativity. He is joy, peace, love, tenderness, power, and strength. He is in fact truth. He is, in fact, God.

We do not apologize for the "Good News" of JESUS—nor do we hide or compromise his truths. Jesus is for all men. He is all things to all people. He is in fact the last thing still standing when all else has fallen. We are talking about a CHRSIT who can liberate us not only from the political, social, economical and cultural systems of the world, but also from the very hangups within ourselves, which keep us from being truly liberated. We are talking about a much heavier program than a mere political take over. We are talking about a complete life style—a new creation—a spiritual birth just as real as your physical one.

We do not ask you to believe it. See for yourself. If Jesus really is the truth, The Way, you shouldn't have any real hangup in finding Him. The rest is up to God. All we can do is to tell you what we've seen and experienced and that it's for real. All we can do is to tell you the plain truth. We don't challenge you with the printed word. We don't challenge you by what we say or do. We do challenge you by what He is. JESUS has transformed the very core of our lives from death to life. Come and see.

"The cross is laid on every Christian. It begins with the call to abandon the attachments of this world. It is that dying of the old man which is the result of his encounter with Christ. As we embark upon discipleship we surrender ourselves to Christ in union with His death— we give over our lives to death. Since this happens at the beginning of the Christian life, the cross can never be merely a tragic ending to an otherwise happy religious life. When Christ calls a man, He bids him come and die. It may be a death like that of the first disciples who had to leave home and work to follow Him, or it may be a death like Luther's, who had to leave this monastery and go out into the world. But it is the same death every time— death in Jesus Christ, the death of the old man at His call."

From **The Cost of Discipleship,**
by Dietrich Bonhoeffer.

Change of Address:
We've moved into a new office

LIBERATION
112 SMITHFIELD ST.
PGH. PA. 15222

"You Must Have the Faith of a Little child"

And then he added to the disciples,

"That is why I tell you, don't worry about life, wondering what you are going to eat. And stop bothering about what clothes you will need. Life is much more important than food, and the body more important than clothes. Think of the ravens. They neither sow nor reap, and they have neither store nor barn, but God feeds them. And how much more valuable do you think you are than birds? Can any of you make himself an inch taller however much he worries about it? And if you can't manage a little thing like this, why do you worry about anything else? Think of the wild flowers, and how they neither work nor weave. Yet I tell you that Solomon in all his glory was never arrayed like one of these. If God so clothes the grass, which flowers in the field today and is burnt in the stove tomorrow, is he not much more likely to clothe you, you little-faiths? You must not set your heart on what you eat or drink, nor must you live in a state of anxiety. The whole heathen world is busy about getting food and drink, and your Father knows well enough that you need such things. No, set your heart on his kingdom, and your food and drink will come as a matter of course. Don't be afraid, you tiny flock! Your Father plans to give you the kingdom. Sell your possessions and give the money away. Get yourselves purses that never grow old, inexhaustible treasure in Heaven, where no thief can ever reach it, or moth ruin it. For wherever your treasure is, you may be certain that your heart will be there too!

A child puts his Faith in what he knows he
can Trust. His Faith is simple and direct.
It is uncomplicated.

On The Basis of Gods revelations to us
We Feel we can trust Him and His promises.

Saving Faith is the acceptance by our
Mind, Heart and Soul of Gods grace extended
To us through Jesus Christ.